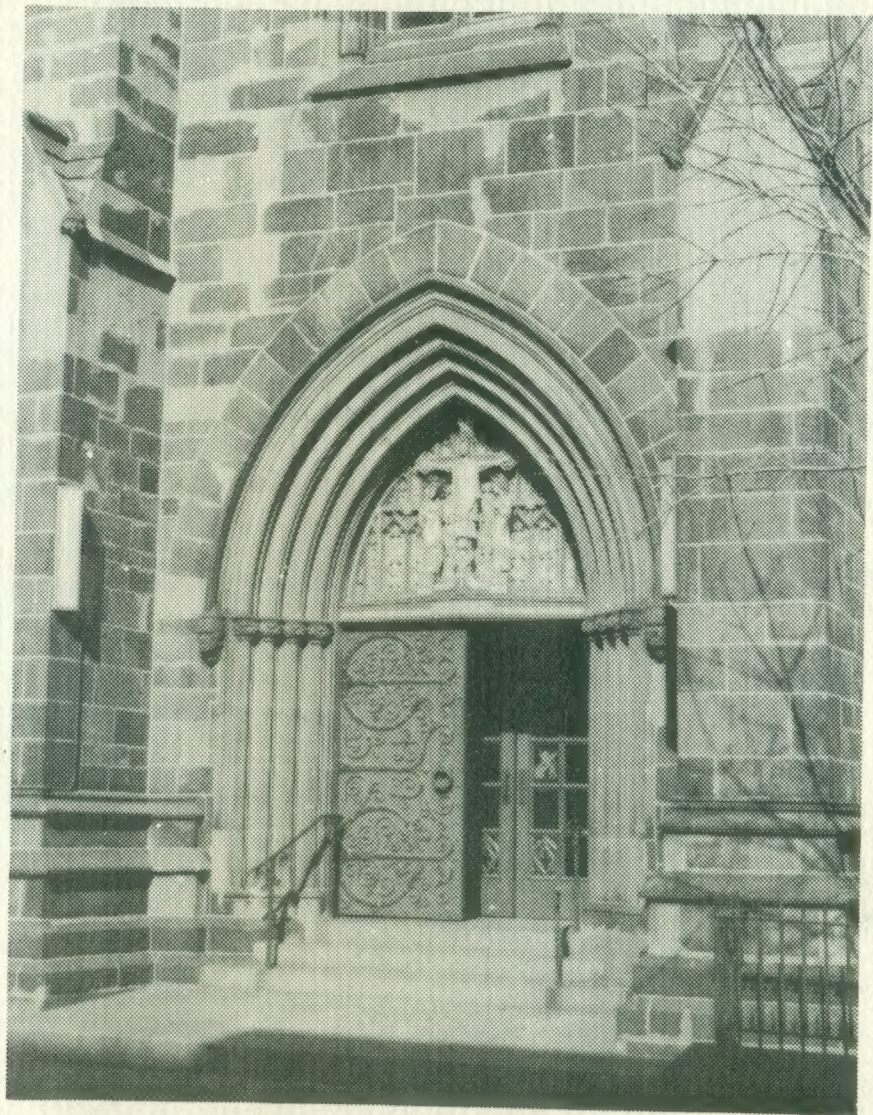


ST. MARK'S CHURCH

Locust Street, Philadelphia



A REPORT OF THE PARISH SELF-STUDY
1980

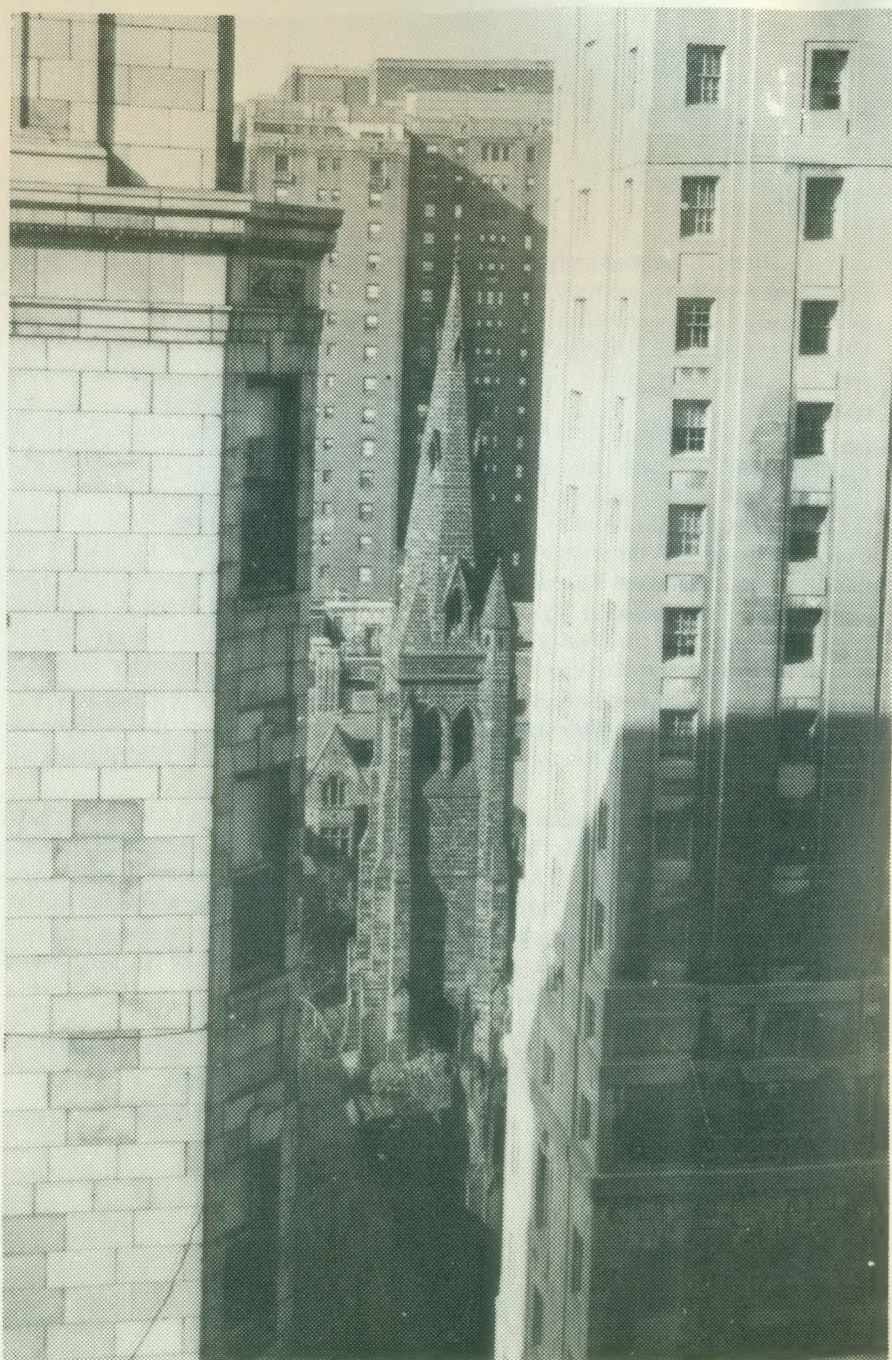
PREFACE

Diocesan procedures governing a parish's search for a new rector require a parish self-study to analyze and record information useful to the congregation in its search process as well as to prospective clergy candidates for the position. The intent is for the congregation to describe itself and its life together so as to give a clear picture of its resources, needs, concerns, hopes, successes, and weaknesses.

The report on St. Mark's Church which follows is the result of such a self-study and is based on parish records and on data from a questionnaire designed by the Vestry and Auxiliary Vestry of St. Mark's and administered to the active communicants of the parish. Responses to its questions were received from approximately three quarters of the adult membership, and the data were tabulated and evaluated by members of the Vestry and Auxiliary Vestry. The report itself was prepared by Mr. John H. Norton, Senior Warden, and Mr. Robert B. Ennis, of the Vestry. However, the report is essentially a product of the entire Vestry and Auxiliary Vestry since all of them were directly involved in the conduct of the self-study and the final editing of the text which follows. All are grateful to Mr. William Prichard for his photographs of the exterior of the Church and to the Rector, Father Michael R. Becker, for his pictures of the interior.

The report is undoubtedly biased, not by any pride in what has been accomplished at St. Mark's, but by the love which the congregation clearly manifests for its church. This love — passionate, open, unembarrassed, and outward reaching as well as internal — seems at the same time a love for Christ, for the larger Church of which He is the Head, and for our neighbors as well as ourselves. As a passion, it constitutes the chief strength of St. Mark's and serves as the basis for our aspirations for the future.

The Vestry of St. Mark's Church
Southwark Deanery
Diocese of Pennsylvania
January, 1981



THE PARISH AND ITS ENVIRONMENT

On June 28, 1847, a group of Episcopalian layment from various Philadelphia parishes met to organize a Vestry for the founding of a new parish church to be called St. Mark's. It was built on Locust Street above Sixteenth in what was then the southwestern limit of the rapidly expanding city. The first service in the new church was held on October 21, 1849, and the building was consecrated on May 2 of the following year.

St. Mark's, its congregation, and its activities have undergone much evolutionary change in the hundred thirty years since then, but no more than the community the church was founded to serve. In 1850, its immediate neighborhood was almost exclusively residential — home to many of Philadelphia's most affluent families. Yet by 1880, the church's leadership had recognized that St. Mark's was already becoming a downtown parish and that planning for future services to a new kind of neighborhood was essential. Even then, gains of new parishioners were offset by losses of those who moved elsewhere. The struggle to survive, as well as to serve, common to all downtown urban parishes had begun in earnest.

In the twentieth century, the environment of St. Mark's had indeed become the center of a great metropolis. Its wealthy parishioners gradually passed into history, leaving behind to the parish the handsome buildings and appointments their dedication had provided. They left it also with a financial endowment adequate to assist the parish in seeing itself through the economically and spiritually difficult times they knew their successors would face. Despite the steadily shifting population and economic circumstances of its surroundings, St. Mark's remained strong and actively involved in its community well into the century. But in the early 1950's, the Bishop of Pennsylvania could warn the then incoming Rector that the parish would undoubtedly be closed within five years.

The three decades since then have seen the slow and patient rebuilding of St. Mark's congregation and activities, a process still far from complete. Even with its resources, both human and financial, and the challenging needs of its neighborhood, much potential yet awaits achievement by the parish. Even so, St. Mark's today is again among the strongest and most active of the Diocese's downtown congregations, though it would be unrecognizable, but for its buildings, to those who left it as recently as ten years ago — or even five. Half the congregation is new to the parish within the decade just past. And more than the faces have changed as a result of the new composition and needs of the population the church serves. Other changes, too, the reasons for them, and the means for their accomplishment seem highly significant to the future of the parish.

One of these changes has been liturgical. The liturgy is still a thoroughly formal, moderately high-church one. Yet liturgical practices at St. Mark's have steadily evolved, especially in adapting to the rites of the new Book of Common Prayer. This process began as early as 1967 and seems to have played a part in attracting comparatively young persons to join the congregation. Even among the older, longer-term members — with a few exceptions, of course — the liturgical changes have been welcomed enthusiastically.

More important to the rebirth of the parish has been the reemphasis on basic Christian teaching in the form of scripturally oriented preaching, evangelism, stewardship, and mission. Liturgy and eucharistic worship remain central to parish life, as they have always been at St. Mark's, but it is clear that renewed emphasis on the fullness of Gospel teaching and practice has been the most powerful factor in the revival of the church. Surely, the Holy Spirit has guided the clergy who have served and led the parish through the last thirty years of needed change.

As will be observed in the parish statistics later in this report, St Mark's congregation now consists of a fairly representative mixture of almost every type of person to be found today in the center of a large eastern city. All are welcome at St. Mark's, regardless of race, social status, size of income, or sexual orientation, provided, of course, that they show a real intention to be or to become committed, practicing Christians. This diversity of persons constitutes a unified congregation of whom many choose to commute to St. Mark's from some distance. Only about a third of the congregation live in the immediate neighborhood of the church.

The geographical location of St. Mark's places it astride an east-west line roughly dividing Philadelphia's center city into commercial and residential areas. North of Locust Street are the office buildings, stores, restaurants, and other facilities of the city's commercial heart. To the south are the apartment buildings and row houses (now mostly transformed into apartment houses themselves) which house an ever growing residential population. Perhaps the chief characteristic of this population is its transience. Young, professionally employed individuals predominate, seemingly in constant search for better housing and better employment. The numerous retired elderly persons in the neighborhood are also surprisingly mobile themselves, sadly because of steady inflation in rents and other costs of center-city living. Large numbers of students from the city's many colleges and universities also live in the immediate area, but St. Mark's has thus far has only limited success in serving this group.

The diversity and relative youth of this total population are reflected in the composition of St. Mark's congregation. They help to explain both its strengths and its weaknesses. The parish profits from the energy and experience of the younger inhabitants of the area whom it attracts. However, their mobility explains in part the corresponding transience in the congregation. Many refuse to make any strong commitment to Christian service to a community from which they may soon depart or even to a congregation situated within it. Moreover, a general attitude of disenchantment with the institutional church characterizes so many who might otherwise constitute a potential field for St. Mark's evangelical efforts, thus hindering church growth and expanded Christian service. Nevertheless, St. Mark's has had some success in reaching out to its neighbors. The process has barely begun, and its continuation and expansion are among the principal challenges the parish must face in the future.

Economic and financial challenges also abound. In 1981, the parish's income from pledges and endowments will barely cover its projected expenses. It is true that the parish has had an active stewardship program for some years. Members are urged to tithe, the clergy and members of the Vestry leading the way through their own personal example. Pledge income has more than doubled in the last few years in spite of the costs to the individual members of the congregation of the present dismal economic scene. Indeed, pledge income now nearly equals that from unrestricted endowments. Expenses have increased correspondingly, of course, but the main reason for this has been the congregation's increasing emphasis on mission. Approximately thirty percent of St. Mark's spending is now devoted to works outside the parish, and it is hoped that that proportion will increase. However, in the absence of those who tithe, internal expenses might well reduce the funds available for mission.



PARISH FACILITIES

The three buildings of St. Mark's — the church itself, the parish hall, and the rectory — occupy no fewer than eleven standard city lots (1607 - 1627) between Sixteenth and Seventeenth Streets on the north side of Locust extending north to an alley known as St. James Street. On the Locust Street front, the church and parish hall stand in a landscaped garden which, though small, forms a veritable oasis in an area where office buildings and houses rise from the sidewalk and cover every square foot of available land. The garden and buildings together constitute an enormous asset to the neighborhood, therefore, providing a solace to residents, office workers, passers by, and parishioners alike and so presenting to the city a highly visible witness to the glory of God and to the ministry of the Church in general and of St. Mark's in its particular environment.

The church building is a high one-story structure in the nineteenth-century architectural style known as the Gothic Revival. It was patterned after a rural English parish church by its architect, John Notman, and is considered today by architectural historians to be one of the finest buildings of its kind. It will seat three hundred people comfortably and, when occasion warrants, can hold over a hundred more. A large chancel accommodates the choir stalls and organ loft, and the sanctuary contains the free-standing principal, or high, altar. A side altar dedicated to St. John occupies the east end to the north aisle, while the south aisle leads into a Lady Chapel. The church may be entered either from the garden at the west end of the nave or from Locust Street beneath a handsome spired tower with bells. There is an ample, well appointed sacristy and adequate storage space. A cloister, as it has come to be called, runs the

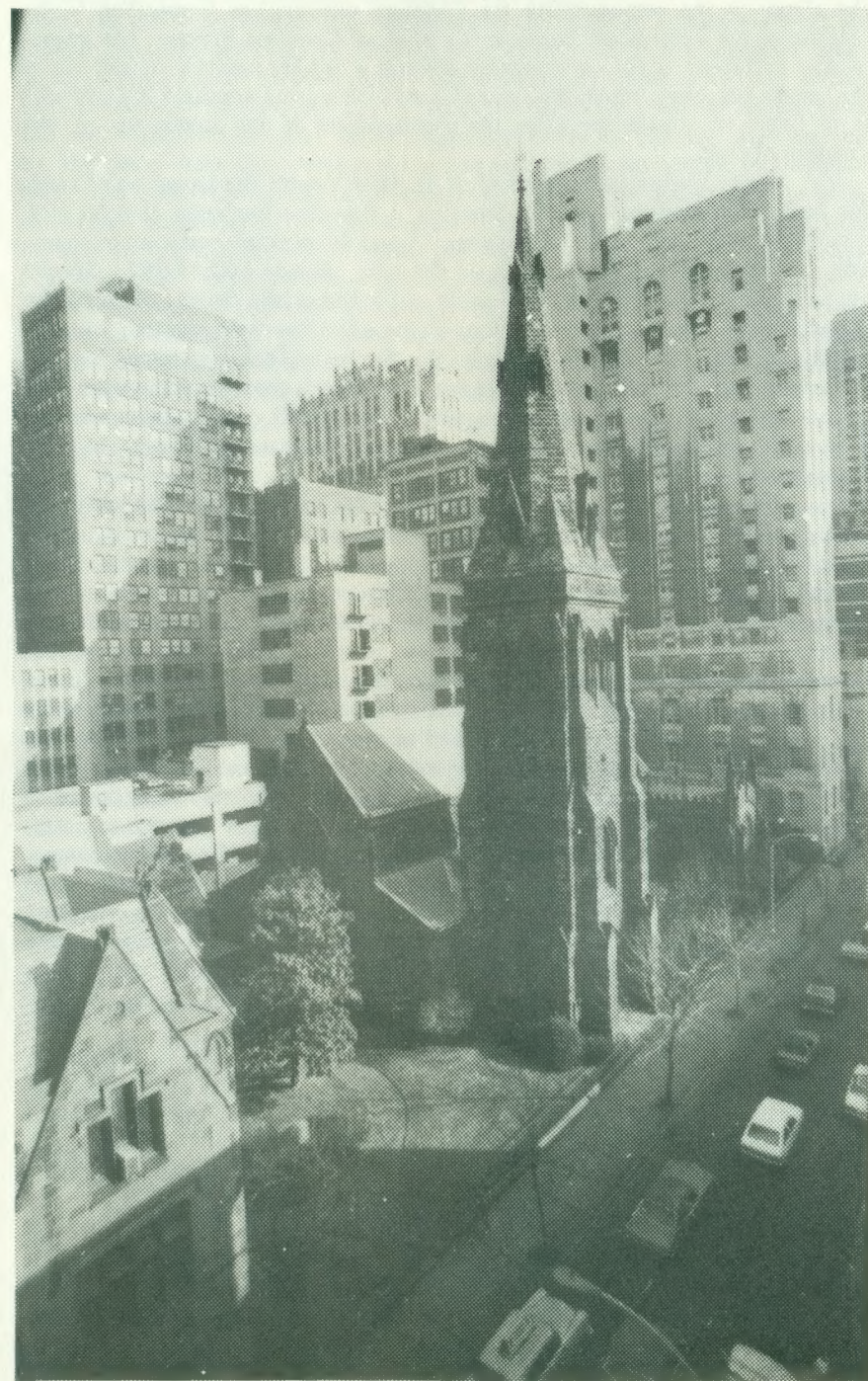
length of the church on the north side, providing access to the church and directly connecting the sacristy spaces with the parish hall on the west. Here are found a kitchen and rooms for Christian education, meetings, fellowship, etc., on the first floor, choir rooms and the choirmaster's office on the second, and parish offices, a nursery, and other facilities mostly of a utilitarian nature in the basement. In addition to providing for parish needs, the parish hall is also the regular location for numerous meetings of several community organizations, including local chapters of Alcoholics Anonymous, and of Diocesan groups. Adjoining the parish hall is the rectory, or clergy house, a four-story building currently containing two large apartments for clergy and space on the ground floor for the Rector's office. Occasionally, committee meetings are held in the clergy house, as well as house church meetings when a member of the clergy is host. The church building, too, is used for more than daily services, frequently functioning as an auditorium for concerts by Philadelphia musical organizations.

The buildings are of stone and have been well maintained over many years of continuous daily use. Renovations and remodelings have been made from time to time, the most recent in a ten-year program from 1955 to 1965. Energy and routine maintenance costs, especially the former, have rapidly escalated in the last few years, so that the Vestry has begun discussions of possibilities for further renovation to control them in some measure. The buildings are well utilized, but they could easily be made to accommodate a congregation twice the size of the present one. Should the hopes of the parish for growth in the congregation be realized, future remodeling of the parish hall and, possibly, the rectory would become essential, since the present arrangement would provide inadequate space.



PARISH ORGANIZATION AND MINISTRY

The full-time clergy at St. Mark's are currently three in number: the Rector and two assistant priests of whom one is an intern soon to be leaving the parish. In addition, the paid staff includes a full-time organist-choirmaster, a parish secretary-administrator, a bookkeeper, and weekday and weekend sextons. A sister of the Society of St. Margaret also heads a lay visitation ministry on a part-time basis. While daily, routine administrative activities are the responsibility of the staff, the laity at St. Mark's are increasingly involved both in the determination of parish policy and programs and in the conduct of services and activities. Both men and women serve on the Vestry and Auxiliary Vestry. Vestry committees, particularly those on the Budget, Buildings and Property, Christian Education, Evangelism, Mission, and Stewardship, have assumed heavy responsibility in recent years. With the help of the clergy and staff, they have been prime movers in developing new parish activities and expanding the services





PARISH FINANCES

St. Mark's projected income for 1981 consists of \$133,000 from general endowments, \$105,000 from parish support, \$60,300 from restricted funds, and \$25,600 from miscellaneous sources, for a total of \$323,900. Projected expenses include \$68,500 for clergy salaries and benefits, \$118,600 for Diocesan support and other contributions to outside activities, \$30,200 for music and associated expenses, \$26,120 for repairs and maintenance, \$48,020 for staff salaries and operational expenses, and \$57,200 for administrative expenses and utilities, totalling \$348,640. Both income and expenses are conservatively budgeted and closely monitored at the monthly meetings of the Vestry so that income is usually a little more than the budgeted amount and expenses a little less. Small end-of-year surpluses have been realized in most recent years and have been invested in a contingency fund against future needs. The parish has no debt.

The general endowment funds of the parish are managed by an independent body constituted as Trustees of Endowments and are not under the control of the Vestry, although two members of the Vestry are also Trustees. The Trustees are carefully chosen for their expertise in finance and investments and serve without remuneration under a system which has worked extremely well for St. Mark's since its inception in the 1940's. Thus the Vestry's role with respect to the general endowment funds is limited to the disposition of endowment income only.

Parish support, consisting principally of pledge income, has increased annually over the past five years and, as a percent of total income, has kept

pace with or exceeded the growth in general endowment income. Miscellaneous income, as reported above, includes among other items, interest from investments of recent years' surpluses. In addition, significant amounts of financial support of certain activities have been realized from the income from restricted endowments for special purposes, largely in the form of legacies under the control of bank trustees.

Parish financial management is conducted by the Treasurer, an Assistant Treasurer, and a parish bookkeeper, under the careful supervision of the Vestry. Detailed financial reports of income and expenditures are provided to the Vestry monthly, and quarterly reports of the status of assets and liabilities are furnished. Annual budgets containing some 90 line items are proposed by a Budget Committee and reviewed, amended as appropriate, and adopted by the Vestry in December of each year. Budgets are subject to amendment by the Vestry during the year as circumstances may require. Parish finances are audited annually by certified public accountants, with copies of their report furnished to the Vestry and the Diocese.

A summary of financial data from the annual parochial reports is as follows:

ITEM	1979	1978	1976	1974
Total Disbursements	\$262,405	\$213,593	\$161,939	\$147,675
General Purpose Income	226,533	189,347	156,502	140,855
Total Pledges	102,600	85,000	69,500	45,000
Percent of General Purpose Income from Plate & Pledges	41.7%	42.6%	31.7%	32.4%
Percent of General Purpose Income Going Outside Parish	34.4%	23.9%	15.1%	19.3%
Diocesan Aid (For intern deacon)	\$ 4,296	none	none	none
Total Paid to Diocese	\$ 48,414	\$34,294	\$ 21,319	\$ 20,488
Annual Cost per Household:				
Total Budget	1,353	901	826	700
Clergy Costs	277	151	167	129
Clergy Compensation				
Rector	24,550	22,350	21,185	19,062
Other	29,132	13,500	11,600	8,250
Parish Debt	none	none	none	none

In the absence of a severe economic depression or other financial disaster, parish income seems reasonably secure. Parish expenses under present economic circumstances, however, may increase somewhat faster than income and could, conceivably, result in curtailments of parish staff or activities. Major threats exist from the rapid inflation in costs of utilities and building maintenance. But no serious financial problems and no curtailment of activities are expected in 1981. The critical factors in future years will most likely be the extent to which the number of pledging parishioners and the amounts of individual annual pledges can be increased. Whatever the financial circumstances, the Vestry of St. Mark's is committed to the maintenance of, and, if possible, an increase in the proportion of expenditures devoted to mission and other activities outside the parish.



PARISH STATISTICAL PROFILE

A questionnaire was distributed in October, 1980, to the 192 voting members of St. Mark's as part of a program of parish self-study. Usable responses were submitted by 143 persons. This amounts to a 75 percent response rate, which is unusually high, considering current popular antipathy towards questionnaire surveys. Nevertheless, data from these questionnaires must be treated with considerable caution, since they cannot be completely representative of all members (100 percent) of the congregation. Also, it should be understood that parishioners under 18 years of age were not canvassed, since they have as yet no voting rights. Omitted also are a substantial number of persons who, though regular in attendance at St. Mark's, have not committed themselves to full membership for various personal reasons. As a consequence, the data to be presented here most likely reflect the views and circumstances of only the most active members of St. Mark's. These are somewhat older, on the average, than the total congregation, and probably somewhat more conservative in outlook and less diverse in personal characteristics. Of those who responded to the questionnaire, nearly all replied to all the questions. The exceptions were the questions on incomes, criteria for the choice of a new rector, and parish goals. Otherwise, the responses may be deemed representative of the group of 143 who furnished replies.

By age, 23% of the respondents were under 35, 54% were between ages 35 and 64, and 23% were age 65 or over. Women provided 43% of the responses and men, 57%. 42% of the responses came from married couples, 44% from single persons, and the remainder from those who were widowed, separated, or divorced.

With respect to educational level, 85% reported formal education beyond high school, 64% had college degrees, and 38% had graduate or professional education beyond college.

By length of attendance at St. Mark's, 36% have been here 20 years or more, 22% for 10 - 19 years, and 42% have been attending for less than 10 years. Many of these persons have known the Episcopal Church primarily through their membership at St. Mark's since 30% have been Episcopalians less than 10 years.

When classified by employment status, 65% are employed, 18% are retired, 11% are homemakers, 4% are students, and 2% are unemployed.

Of the group, 22% indicate that they usually attend an 8:30 A.M. Sunday Eucharist and 75%, the 11:00 A.M. Eucharist, proportions which should be closer to 17% and 83%, respectively, if there had been a 100% response to the questionnaire. 86% indicate attendance at a Eucharist at St. Mark's at least once a week.

Of those responding to a question on the distance between their residences and St. Mark's, 37% live within one-half mile of the church and another 9% within one mile, 24% live between one and five miles away, and 30% commute over five miles.

Typical family or single-person-household income is around \$22,000 per year, with 33% of the households reporting annual incomes of less than \$15,000 and 10%, incomes above \$50,000. These figures are of particularly uncertain significance because of the sensitivity of a question on income and the high proportion who chose not to answer this question. However, the data clearly bear out the assumption that we are a middle-income parish with comparatively few persons of any substantial means.

Questions concerning the parish life of our communicants indicate that:

95% of the respondents attend the Eucharist at least twice a month, 86% at least once a week, and 15% more than once a week.

Nearly 50% participate in parish activities other than regularly scheduled services two or more times a month, 16% participate in such activities weekly, and 7% more than once a week.

More than 50% read the Bible daily or frequently.

95% pray daily.

70% engage in reading of religious books, periodicals, or devotional materials daily or frequently.

30% have attended a House Church.

23% participate in organized Bible study or Christian education.

67% feel that St. Mark's has had a significant impact on their spiritual life. Another 29% indicate a moderate impact.

28% tithe of their time, talents, and money. Another 40% indicate they believe in tithing and are working toward the goal of tithing.

Questions concerning ministry indicate that:

92% feel that Christian ministry is the responsibility of lay people as well as of the clergy.

75% agree that evangelism is the responsibility of lay people as well as of the clergy and only 6% disagree with the statement. Nearly all feel a responsibility to bring non-parishioner friends to St. Mark's.

89% feel that regular participation in parish activities other than services is an important part of parish life.

85% feel that their daily activities of all kinds should be considered a form of Christian ministry.

87% consider evangelism and witness to be an important aspect of lay ministry.

97% consider service to other parishioners to be an important aspect of lay ministry.

98% consider service to the community to be an important aspect of lay ministry.

88% view participation in or support of organized Christian mission to be important.

90% feel participation in inter-parish, deanery, and diocesan activities by the clergy and laity of St. Mark's to be important.

Of the above five aspects of lay ministry, 35% choose evangelism and witness as the most important; 25% choose service to other parishioners as most important; and 23% choose service to the community as the most important.

85% of those expressing an opinion feel that St. Mark's should undertake more active programs in evangelism, mission, and church growth.

34% would not accept a woman priest on the staff of St. Mark's.

With respect to liturgy and public worship:

99% consider the sacraments to be an important part of public worship.

97% consider the liturgy to be an important part of public worship.

93% consider music to be an important part of public worship.

95% consider public prayer to be important.

96% consider sermons to be important.

98% consider fellowship to be important.

Of the above six aspects of public worship, 74% choose the sacraments as the most important.

81% feel that the liturgical aspects of services at St. Mark's should remain about the same as they now are. 15% would like the services to be more formal with greater emphasis on ceremony and 4% would like them to be less so.

64% chose liturgy in a forced choice of the aspect of public worship at St. Mark's which could most stand improvement. None of the other aspects evoked more than a 16% response as most needing improvement and fewer than 5% felt that the sermons most needed improvement.

With respect to parish social responsibility and community relations:

98% of those expressing an opinion agreed that St. Mark's has a responsibility to its surrounding community.

63% of those expressing an opinion felt that the Vestry of St. Mark's should take public positions on social issues such as housing, hunger, racial discrimination, prison reform, etc. 30% of the total respondents disagreed on this statement.

29% said that their experience at St. Mark's had led them into community involvement with social issues.

79% of those expressing an opinion felt that St. Mark's should become actively involved in efforts to respond to community and social problems.

Statistics from St. Mark's annual parochial reports provide additional information on recent changes in congregational size and characteristics. Since communicants are defined as persons who attend church regularly and, with a few exceptions, who make a financial pledge, these data reflect an active membership with a minimum of dead wood. Data conforming to the requirements of Title 1, Canon 6, are as follows:

CHARACTERISTIC	1979	1978	1976	1974
Households	194	237	196	211
Pledging Units	229	186	200	200
Baptized Persons	361	330	348	374
Total Communicants	262	238	288	290
Communicants gained since previous report	37	25	31	36
Communicants lost since previous report	13	30	27	28

Attendance, Key Services

Lent 1	211	203	210	220
Easter	586	366	535	353
Trinity Sunday	185	225	153	185
Advent 1	259	236	236	228

Church School

Staff	6	5	7	7
Nursery	12	6	6	15
Elementary	18	12	21	16
Intermediate	7	2	0	9
Adults	12	15	15	15

Baptisms

Children	7	5	2	2
Adults	0	0	2	0

Confirmations	9	12	8	15
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Received by Bishop	3	3	1	4
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Note: All active communicants are subscribers to the Diocesan News/Episcopalian.



PARISH GOALS

The last question, number 41, on the St. Mark's self-study questionnaire was a difficult one:

What do you feel are the most important goals for St. Mark's to attain in the next decade?

Approximately half of the 143 respondents found the time to deal with this thought-provoking query. The variety of the responses and the necessarily personal character of each one make it impossible to state them in terms of percentages. Hence, in review, the only feasible course is to attempt to express here the general sense of the responses, borne out to no little extent by the answers to the rest of the questionnaire.

After reading all the responses to question 41, the most vivid impression left upon one's mind is that St. Mark's should continue as it is. In no sense does this indicate a conservative or self-satisfied mood, however. The respondents are generally well aware that St. Mark's is no static, unchanging parish. It is a parish in motion. It has seen growth, change, innovation in the last three decades. Despite its limitations and deficiencies, it has pioneered an urban ministry for its neighborhood and for our times. St. Mark's is a pioneering parish, painfully aware of the magnitude of its own spiritual and physical needs and of those of the community. With sound theology and Christian understanding, new ideas, good leadership, expanded lay ministry, improved stewardship, and an increased sense and practice of mission, St. Mark's can become many times the force it now is for carrying out Christ's mission in the world. St. Mark's as it is, therefore, still St. Mark's becoming.

Such is the overall sense of the responses to the self-study's question on goals. Many were more specific in the enunciation of desires for increased emphasis on witness and service in the community (especially the local one), increased opportunities for fellowship within the congregation, an expanded program of education (especially for adults), and greater emphasis on spiritual growth, evangelism, and increase in the size of the committed congregation. Some respondents laid particular stress on mission to the urban poor, on support of and cooperation with Deanery, Diocese, and the national Church, and on stewardship and expansion of lay ministry. A few centered their attention on in-parish needs and desires, such as further development of house churches, increased musical activity, maintenance of buildings and possessions, and alterations of the physical plant to accommodate more services to both parish and community.

Whatever the specific goals expressed, whether broad or narrow in focus, the respondents generally seem to see the future of the parish growing out of its traditional strengths: the centrality of the sacraments and the formal catholicity of the liturgy. The history of St. Mark's, and of many other parishes as well, reveals all too clearly the ease with which a congregation can lose the grace that stems from these traditions when its sights are set on them alone — that is, where mere piety is the objective. In general, the respondents seem alert to this reality. The recent past has demonstrated to them the power that sacramental, Catholic life in daily practice can exert for parish renewal, growth, and mission. They seem to be saying that the last bidding of the Eucharistic celebration so often chosen for use by our clergy from the alternatives offered in the prayer book (Rites One and Two) rings in our ears with the tower bells: "Go in peace to love and serve the Lord." Collectively, the parish sees as its overriding goal a growth in self-giving strength to be the servant of the Lord and the instrument of His will in its community. St. Mark's wants to make a difference in the world. Thanks be to God.

* * * * *

At certain times, the present Rector has caused a sign to be posted outside St. Mark's expressing the truth that God's only hands are our human ones. We seem to have learned this lesson well in the last decade, but not well enough. And now, in the midst of our efforts to school and to activate God's hands among ourselves, we face the wrenching reality of our Rector's imminent retirement and the necessity to find a replacement to guide us forward in the way we have been traveling. With Christian commitment, experience, and ability, the new Rector will need to provide the kind of strong, innovative leadership to which we have become accustomed. He must complement our parish strengths and help us further to overcome our weaknesses and limitations. While maintaining the formal traditions of the parish, he must aid in the continued development of lay leadership and responsibility. The position of Rector of St. Mark's is no sinecure. What with the complexity of our parish's composition, management, and goals, the magnitude of the need for its service to its urban neighborhood, and the social, political, technological, and economic disturbances of our times, the position is a demanding one, challenging, absorbing, and rewarding.

Almighty God, giver of every good gift: Look graciously on your Church, and so guide the minds of those who shall choose a rector for this parish, that we may receive a faithful pastor, who will care for your people and equip us for our ministries; through Jesus Christ our Lord. Amen.

(*The Book of Common Prayer*, p. 818)



THE CLERGY, STAFF, VESTRY, AND AUXILIARY VESTRY

Full-Time Clergy:

The Rev. Michael R. Becker, Rector since 1971.
Job Responsibility Level: E

The Rev. Russell A. Bechtel, Assistant since 1980.
Job Responsibility Level: D

The Rev. Reese L. Friedman, Assistant since 1979.
Job Responsibility Level: B

Staff:

Mr. Wesley A. Day, Ch.M., FAGO, FTCL. Choirmaster/Organist
Mrs. Laura Barrett, Secretary/Administrator
Mrs. Alice Kerrigan, Bookkeeper
Mr. Sok Ung, Sexton
Sister Lucy Mary, SSM, Visitation Ministry (Part-time)

Vestry Officers:

Mr. John H. Norton, Senior Warden
Mr. Thomas J. Humphreys, Junior Warden
Ms. Dorothy Kurtz, Secretary
Mr. Kenneth A. Begalke, Treasurer

Other Vestry Members:

Mr. Rickey Dellit, Chairman, Stewardship
Mr. Robert B. Ennis, Chairman, Buildings and Property
Mr. Wallace A. Loza
Mr. A. Thomas Miller
Ms. Arlene McGurk
Mr. Omar Pitman, Chairman, Christian Education
Mr. Craig Tozzo, Chairman, Parish Mission
Mrs. Veronica Wistar

Auxiliary Vestry Members:

Mr. Frank J. Carey
Ms. Astrid M. Caruso
Mr. Joseph T. Caruso
Mr. Donald Duclow
Mr. Frederic A. Epting, Assistant Treasurer
Mrs. Rita Fair, Chairman, Altar Guild
Mr. David C. Helms
Ms. Charlotte A. Maurer
Mr. Bruce Nichols, Chairman, Evangelism
Mrs. Sandra L. Perricone
Ms. Nancy Smalling, Chairman, Ushers
Ms. Margaret W. Warner, Chairman, Parish House

All members of the Vestry and the Auxiliary Vestry serve as members of one or more of the committees and guilds whose chairmen are listed above. In addition, Mr. Ralph C. Busser, past Vestryman, is Legal Counsel, and Mr. Daniel Devlin, past Auxiliary Vestryman, is Chairman of the Acolytes' Guild. Members of the Vestry and Auxiliary Vestry also serve from time to time as members of other ad hoc parish committees, as Delegates to the Southwark Deanery, Deputies to Diocesan Convention, and in several Deanery and Diocesan positions.





**BY - LAWS
OF THE RECTOR, WARDENS AND VESTRY
OF
ST. MARK'S CHURCH
OF PHILADELPHIA,
PENNSYLVANIA**

**As Revised
June 1980**

Article I

OF VESTRYMEN

Section 1. The Vestry shall consist of twelve persons, of either sex, who shall have the qualifications specified in Section 4 of this article and shall have been chosen in accordance with the procedures for the election of vestrymen as stated in Sections 2 through 10 hereof. Each vestryman so elected shall hold office for a term of four years. Each year the terms of office of three vestrymen shall expire, at which time successors shall be elected. Vacancies in the Vestry occurring at other times during the year shall be filled in accordance with the procedures of Section 10 of this article.

Section 2. All elections of vestrymen shall be accomplished by ballot every year on the Monday eight days preceding the June stated meeting, or, if this day be inappropriate, on the first day thereafter, as designated by the Vestry. The newly elected vestrymen shall be seated at the June stated meeting.

Section 3. Eligibility to vote for vestrymen in parish elections shall be determined by the following criteria: that the voter shall have attained the age of eighteen years on a date prior to the stated day of elections; that he shall have been a communicant member of the parish on the last day of the calendar year preceding the election as shall be shown by the Parish Register; and that he shall have made a financial pledge and supported the parish during said preceding calendar year by envelope or other recorded means as shall be shown by the records of the Treasurer. A list of all persons entitled to vote under the provisions of this section shall be posted in the church building by the Secretary at least thirty days before the election.

Section 4. Eligibility for election to the Vestry shall be determined according to the following criteria: that the person shall have attained the age of eighteen years on a date prior to election; that he shall have appeared by the Parish Register (Article VII) to have been a communicant member of the parish for at least one calendar year prior to election and to have been regular in attendance at divine worship; and that he shall have appeared by the records of the Treasurer to have made a financial pledge and to have supported the parish during the said year by way of envelopes or other recorded means. When a vestryman has served two successive terms of four years each, he shall become ineligible for reelection for a period of ten months. Such temporary ineligibility, however, shall not apply to a vestryman whom the Rector intends to appoint as Senior Warden, in which case the Rector shall have notified the Secretary of the Vestry of his intentions in writing at least five weeks prior to the election.

Section 5. Every vestryman shall be considered to have been renominated automatically unless he shall have become ineligible for reelection under Article I, Section 4, of these by-laws or unless he shall have declined to serve if elected.

Section 6. Nominations for office of vestryman shall be made in writing by at least twenty qualified voters to the Secretary of the Vestry, who must have received them not later than two weeks before the election. After ascertaining the willingness of the nominees to serve on the Vestry if elected to it, the Secretary of the Vestry shall cause a list of the names of the nominees to be posted publicly in the church building at least ten days before the date of the election. Only those whose names have been thus posted shall be deemed eligible for election.

Section 7. Ballots and other materials pertaining to the election of vestrymen shall be mailed to all eligible voters in the parish not later than ten days before the stated day of the election. Ballots shall be returned by mail or other means of delivery to the church office in sealed envelopes by five o'clock P.M. on the stated day of election. Election procedures shall so provide for the verification of voter eligibility as to protect the secrecy of individual voting.

Section 8. Prior to any parish election, three eligible voters who are not themselves candidates shall be appointed by the Wardens, or by the Rector, if the Wardens fail to appoint them, to act as Judges of the Election. These Judges shall be ultimately responsible for the verification of voter eligibility, the protection of secrecy of individual voting, and, at the close of the election, a fair count of all the ballots cast. In case of a tie in any election, the Judges of Election shall break the tie by the flip of a coin. Within twenty-four hours of the close of the election, the Judges shall make a duly certified return of the result of the balloting to the Rector and to the Secretary of the Vestry. The said Secretary shall then immediately notify the vestrymen-elect of the result of balloting, post an announcement thereof in the church building, and make written report thereof to the Vestry at its subsequent meeting.

Section 9. At the time of the annual Vestry elections there shall also appear on the ballot nominations for Junior Warden, and for Deputies to Diocesan Convention and Delegates to meetings of the Deanery. Nominations for these offices may be made in writing, following the procedures specified in Section 6, above. However, to ensure that canonical or other requirements are met concerning the qualifications for these offices, the Rector shall appoint from the Vestry at the March stated meeting an ad hoc Committee on Nominations. The Committee on Nominations shall propose candidates for these offices, ascertain their willingness to serve if elected, and report the names of the nominees to the Secretary of the Vestry for posting in accordance with Section 6, above. The Judges of the Election, in the performance of the duties specified in Section 8, above, shall certify the election of the Junior Warden and of Convention Deputies and Alternates and Deanery Delegates and Alternates on the basis of the total number of votes cast for each candidate. In the case of the Convention Deputies and the Deanery Delegates, those receiving the highest number of votes shall be certified as Deputies and/or Delegates, and those receiving lesser total votes as Alternates, until the positions have been filled consistent with the requirements of the Canons.

Section 10. Vacancies in the Vestry and among its elected officers occurring at any time may be filled by a majority of the remaining members of the Vestry, whether or not a quorum be present; provided that no person shall be elected by the Vestry to fill a vacancy unless he shall have been nominated at a meeting held at least one week previous to the election and that written notice of such nominations shall have been sent to all members of the Vestry at least five days prior to such election. Persons so elected shall serve for the balance of the unexpired terms of those whom they replace in office. Vacancies occurring among Deputies to Diocesan Convention and Delegates to the Deanery shall be filled in the same manner.

Section 11. At the first stated meeting of the Vestry following the annual elections, the Rector shall appoint from the Vestry a Senior Warden to serve for the ensuing year. The Vestry shall then proceed to nominate and elect a Secretary and a Treasurer from their number to serve for the ensuing year.

Article II

OF MEETINGS OF THE VESTRY

Section 1. There shall be stated monthly meetings of the Vestry, except during the months of July and August.

Section 2. A simple majority of the Vestry shall constitute a quorum for the transaction of all business except when a Rector is to be elected, at which time the presence of three quarters of the entire Vestry shall be requisite. No person shall be elected Rector unless he receives the affirmative vote of at least eight vestrymen.

Section 3. The Rector, or, in his absence, the Senior Warden, or, in the absence of both, the Junior Warden, shall preside at all meetings of the Vestry.

Section 4. In case of a vacancy in the rectorship at the time of any stated meeting, the Vestry shall elect one of their number as Senior Warden pro tempore.

Section 5. The Rector, or either of the two Wardens, or any five vestrymen may require the Secretary in writing to call a special meeting of the Vestry, due notice of which shall be mailed to each member, specifying the object of such meeting, at least forty-eight hours before the date and hour set; and no business other than that specified in the notice thereof shall be transacted at such meeting, except by unanimous consent of the members present.

Section 6. At all stated meetings of the Vestry the usual order of business shall be as follows:

1. Prayer.
2. Reading of Minutes.
3. Elections and Report of Elections.
4. Communications and action taken thereon.
5. Report of the Treasurer and action taken thereon.
6. Report on Legacies and Gifts.
7. Reports of Committees and action taken thereon.
8. Unfinished Business.
9. New Business.
10. Adjournment.

Article III

OF COMMITTEES OF THE VESTRY

Section 1. There shall be a Stewardship Committee appointed annually by the Rector, charged with responsibility for continuing stewardship education within the parish, and for the conducting of an annual financial canvass.

Section 2. Ad hoc committees may be appointed from time to time for purposes designated by the Rector or the Vestry.

Section 3. An ad hoc committee shall be appointed annually by the Rector to make an inventory of all parish possessions of value, and to report to the Vestry.

Article IV

OF OFFICERS OF THE VESTRY

Section 1. The officers of the Vestry shall consist of a Senior Warden, a Junior Warden, a Secretary and a Treasurer. The Junior Warden shall be chosen from the incumbent members of the Vestry at the time of the annual elections as prescribed in Article I, Section 9.

Section 2. The officers shall see that the Rector is provided with all essentials necessary for use in the services and for the due administration of the Holy Sacraments; and to this end they shall have power to make requisition upon the Treasurer, without previous order of the Vestry, for sums of money not to exceed in the aggregate two hundred fifty dollars, monthly.

Section 3. The Wardens, or other fit persons designated by them for that purpose, shall receive the offerings of the congregation at the time of divine service, and then turn them over to the Treasurer for recording upon the books of the corporation.

Section 4. The Wardens and Vestry, in the absence of the Rector, shall exercise such responsibility as is contained in the Canons of the Diocese and the Church.

Article V

OF THE TREASURER

Section 1. The Treasurer shall receive for the Vestry all offerings collected from the congregation; and all other donations to the corporation in the form of cash or securities, as well as rentals, interest and dividends from investments.

Section 2. The Treasurer shall pay by check all parish salaries, and other indebtedness due by the corporation, and shall keep account of all receipts and expenditures in a book or books provided for the purpose, which shall at all times be open to the inspection of the Vestry. And he shall regularly submit to that body a report of all financial transactions. There shall be an annual detailed financial report audited by a Certified Public Accountant.

Section 3. The Treasurer shall have the custody of all title papers and account books of the corporation, and also of the Corporate Seal, which he shall affix to all documents requiring attestation, and to such others as the Vestry may from time to time direct.

Section 4. The Vestry shall elect an Assistant Treasurer to serve a term concurrent with the Treasurer.

Article VI

OF THE ELECTION OF A RECTOR

Section 1. Whenever the rectorship of the parish shall become vacant, a Rector shall be elected as soon thereafter as may be at a meeting for that purpose held in accordance with the provisions of Article II, Section 2, and this article.

Section 2. No election of a Rector shall be valid unless the nomination shall have been made at a meeting of the Vestry held at least two weeks prior to the meeting for a ballot, the notices for the latter meeting having expressed the intention to proceed to an election.

Section 3. When a Rector shall have been thus duly elected, public notice thereof shall be given in the church upon the Sunday next succeeding the receipt of the acceptance of the Rector-elect.

Section 4. In case of the appointment of Assistant Clergy, the right of nomination shall be vested in the Rector, subject only to the final corporate approval of the Vestry.

Article VII

OF THE PARISH REGISTER

A Parish Register shall be kept in which proper records of all baptisms, confirmations, marriages and burials shall be duly entered, as well as a canonical Register of Communicants. These books shall be in the possession of the Vestry as a part of the parish records.

Article VIII

OF THE USE OF THE CHURCH BUILDINGS

Section 1. The church building, having been consecrated to the service and worship of Almighty God, shall not be used for any purpose inconsistent with the terms of the Instrument of Donation executed at the time of its Consecration.

Section 2. No part of the parish house, nor any portion of the church property, shall be used for any purposes excepting those connected directly with the work of the parish, without the consent of the Vestry, the Rector, or, in his absence, one of the Wardens.

Article IX

OF THE DISPOSITION OF CHURCH PROPERTY

All property, real and personal, now held or hereafter to be acquired by the corporation, shall be held and inure to the corporation subject to the control and disposition of the Vestry of the church as from time to time constituted, and may be sold, conveyed and encumbered by said Vestry in the name of the corporation, subject to the restrictions contained in the charter and Canons.

Article X

OF MEMORIAL AND OTHER GIFTS

No memorial or other gift intended for use or erection on the premises or in the church or other buildings thereon shall be accepted unless and until the Vestry shall have had due notice of the offer and reasonable opportunity to act upon it, both with respect to its utility and its fitness of design.

Article XI

OF THE SEAL OF THE CORPORATION

The seal of the corporation shall be elliptical in form, bearing the device of a winged lion, representing St. Mark, and the legal title and date of incorporation.

Article XII

OF AMENDMENTS TO THE BY-LAWS

Section 1. No amendments to these by-laws shall be made unless proposed in writing at a stated meeting of the Vestry for action at a subsequent stated meeting. When action upon a proposed amendment is in order, due notice thereof shall be given to all members of the Vestry by the Secretary when forwarding the notice of the meeting.

Section 2. An affirmative vote of two-thirds of all the members of the Vestry shall be requisite for the adoption of any amendment to the by-laws.

Article XIII

OF AUXILIARY VESTRY

At its discretion, the Vestry may elect annually an Auxiliary Vestry, consisting of no more than twelve members, to assist the Vestry in the performance of its various functions. Qualifications for membership in the Auxiliary Vestry shall be the same as for Vestry membership. Specific responsibilities and privileges of the Auxiliary Vestry shall be as prescribed by the Vestry.

